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## LIFE AND PEACE CONFERENCE HOSTED BY SCANDINAVIAN CHURCHES

At the invitation of Scandinavian churches in Norway, Sweden, Denmark, and Finland, 150 church leaders and Christian experts from 62 countries participated in the Life and Peace Christian World Conference, April 20-24, 1983, held in Uppsala, Sweden. Believing that "the production and threat to use nuclear weapons capable of annihilating the human race demonstrates an ultimate arrogance before God who alone disposes of life and death," the conference struggled with questions of what the churches should and can do.

Like others, I was invited to participate as a delegate, though not as an official representative of any church or organization. There was among us a great variety of church and national backgrounds, but we had in common a keen sense of crisis as to the "very survival of humanity."

Among the specific issues dealt with, two struck me as particularly important. One was the issue of Peace and Justice, which can be rephrased as "the issue of peace as seen by the Third World." On this issue there was much serious discussion, leading to a clear and forceful standpoint in the conference's final Message, part of which reads:

*For the victims of injustice, the struggle for peace makes little sense, unless linked to justice. The present catastrophe of millions starving to death and suffering injustice is of a higher priority than the impending nuclear catastrophe.*

*The peoples of the Third World remind us that the struggle for peace involves more than overcoming the perils of violent conflict. It means taking initia-*

*tives to create a world in which relationships between nations are based on a more equitable economic and moral world order.*

Behind this affirmation lies an experiential grasp of a vicious cycle in which military expansion leads to poverty, which prompts protests that, in turn, bring on oppression, and this then feeds further military escalation and expansion. I believe this vicious cycle is fully as serious a threat and evil as is the nuclear peril — though, of course, the two are intimately related to each other.

The second issue of vital concern to the churches is the doctrine of nuclear deterrence. As the conference Message says, "from the Christian standpoint, reliance upon the threat and possible use of nuclear weapons is unacceptable as a way of avoiding war." But even more important, I believe, is the clear judgment that "the existence of these weapons contradicts the will of God." For me, there is no question of the truth of these statements; there are no Christian grounds for arguing against them. Even so, the original draft of the Message was weakened to read, "Most of us...", and again, "Some of us are willing to tolerate nuclear deterrence only as a temporary measure in the absence of alternatives."

Such compromises were for the sake of "Christian unity," and I do not think a minority who feel this way should be ignored. But I personally left the conference with deep misgivings about the value of any "unity" maintained at the price of weakening our common condemnation of the nuclear deterrence that threatens the very existence of humanity. I doubt that unity in extinction has any real appeal or meaning for anyone.

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Since I am a citizen of the world's only A-bombed country, I know well how inhuman a nuclear attack is, and how tragic is the devastation, death, and misery it brings; it is a desecration of God's creation and of human dignity. From the survivors of Hiroshima and Nagasaki we have learned much about human dignity and worth; in the midst of unprecedented suffering, they manifested the nobility and value of human life in the way they helped each other and together rebuilt their lives.

By making life's value so clear they taught us that it is unforgiveable ever to launch a nuclear attack on fellow human beings, be they Russian, American, or whoever. Indeed, it is equally unforgiveable to threaten any people with nuclear attack. Having nuclear arms at all runs the risk that even by accident such misery and desolation may again be unleashed.

Christians must, I believe, reject nuclear deterrence as a means for protecting national security, for it relies on instilling fear in others, and thus it heightens hostility. Such is the way of Herod (Matt. 2), who sought to protect his own power by mass killing. And it does not bring peace, for peace can only be built on trust. This is more than a matter of strategy or even security; it is a deep matter of faith, of fundamental choices about life and relationships on this earth.

The churches of Japan are confronted with a serious challenge as our government increasingly aligns our nation with U.S. global nuclear strategy, drawing us further into the self-defeating matrix of fear and hostility, and intensifying injustice in Asian lands. The churches must counter this dangerous trend with an unswerving emphasis on cultivating relations of trust and respect for human worth and the dignity of all peoples. This is our mission — a mission of peace with justice.

The Japanese government openly stated this year that it will pursue a policy of increased cooperation with the United States as regards high technology, indeed, arms technology. As the arms industries of the advanced countries

become financially gigantic and internationally linked, Japan is ready to join in with its special technology. Such cooperation is highly systematic, with the highest elites fully mobilized. Behind the scenes, we sense an arrogance of, and dreadful fear of, human power — military, economic, and technological.

The Japanese church is a very small minority and has no political power as such. But, for that very reason, the church can witness to the Gospel of the Cross which, however weak it seems, judges the arrogance of human power. We are called to show the power of this Gospel by advocating peace as the way of obedience to the will of God. I believe that only through this obedience can a true and decisive Christian unity be achieved.

—SHOJI Tsutomu

### THIRD ASIA YOUTH RESOURCE CONFERENCE MEETS ON MINDANAO ISLAND, PHILIPPINES

The Third Asia Youth Resource Conference, held in the Philippines, May 14-30, 1983, brought together 40 participants — students, trade unionists, ministers, and church workers — from various Asian countries. The conference theme was "Militarization and Economic Domination," a theme continued from last year's conference held in Japan. The Christian Conference of Asia, the sponsoring body, will publish the conference report; here I shall share some of my personal reflections.

The conference site was Cagayan de Oro City in the northern part of Mindanao, the second largest and the southernmost island of the Philippine Archipelago. Five days were given to exposure trips to various places in Mindanao.

Called "Land of Promise" and "Land of Hope" for its resource wealth, the island has long attracted fortune-seeking residents of more northerly islands, especially since the Spanish colonizers encouraged Christianized Filipinos to migrate there in a "divide and control" strategy aimed at the dominant Muslim population of Mindanao. Increasingly, foreign interests have also penetrated



Asia Youth Resource Conf....con't.

the island, with considerable help from the Philippine government.

Land-grabbing, for example, involves obvious collaboration between the government and transnational corporations (TNCs). People who have cultivated the land for generations know little of how to establish their land claims legally; they are helpless to counter TNCs armed with land titles and other legal aids.

Hamletting is the notorious "solution" for moving peasants off lands targetted for industrial and agricultural projects such as rubber, coffee, and palm oil plantations (though cutting off popular support to rebels is another stated aim). Reliable sources note that, by July 1982, the military and local officials had ordered 217,644 people to relocate in hamlet centers. Today, more than 300,000 in 225 centers in Mindanao are estimated to be victims of this policy. A glance at a map shows the relocation centers to be the choicest lands yet untouched by corporate incursions. An example is Agusan in northeast Mindanao where people are being hamletted off lands targetted by Manila Paper Mills for its Industrial Tree Plantation (ITP). ITP is a government program for making vast tracts of land available to local and foreign investors in the wood industry. Farmers in Agusan del Sur, just south of Agusan, fear they will lose their lands to palm oil operations of five TNCs that were granted 30,000 hectares through the government's National Development Corporation.

Economic encroachment invariably brings open military oppression to protect outside business interests and to suppress mounting popular resistance. Besides forced hamletting, military abuses include arbitrary arrests, illegal detention, torture, rape, and killing. In 1981 it was reported that 60% of all Philippine armed forces were operating in Mindanao-Sulu, the area of greatest Muslim concentration.

Moreover, paramilitary units like the "Lost Command," often fanatical, run rampant through the countryside, sowing terror among people under military con-

trol. At Bukidnon Sugar Corporation, the nation's second largest, we saw military personnel serving as company security guards.

In the barrios, people are urged to join the Integrated Civilian Home Defense Force, which already numbers 64,000 in Mindanao. More are likely to join, and fanatic obedience to the military will increase, in this Orwellian ("1984") promotion of a "war situation" in Mindanao.

Many people have openly protested the militarization of Philippine life and society, and some have paid a high price for their convictions. On Dec. 10, 1982, International Human Rights Day, 4,000 people in Central Mindanao marched to denounce military atrocities; one of the march's organizers was shot, allegedly by the military, on the following day. Last May, after another 4,000-strong demonstration, a leader was similarly gunned down. The people now call Mindanao the "Bleeding Land," for whenever people stand up for their human rights, the military takes revenge. The brutal militarization of life leaves little room for dialogue or other peaceful measures.

Given the deep Philippine involvement in U.S. strategy in Asia, the United States is unlikely to be tolerant of any serious revolutionary potential in the Philippines. Indeed, without the steady flow of U.S. military assistance, President Marcos could never have built up the Philippine military to its present enormity: six times its size at the institution of martial law in 1972.

With persistent demands by the U.S. that Japan pick up "its share" of the military burden in the Asia-Pacific region, the possibility that common U.S.-Japan interests might have Japan sending its troops to the Philippines cannot be ignored completely. Conference discussion of the United States' Asia-Pacific strategy, as well as of any return of Japanese involvement in Asian affairs, was limited — though suspicions of both the U.S. and Japan were clearly expressed.

— MIYOSHI Ayako



## PEACE ISSUES IN THE ASIAN CONTEXT: A CHALLENGE TO JAPANESE CHURCHES

For many years now, peace concerns have been a monopoly of the industrialized nations. While the churches in the West and in Japan championed the cause of world peace, it was only in 1977 that the churches of Asia, with leadership from the Christian Conference of Asia (CCA), finally put the peace issue on their agenda. Why is this so?

For good reasons, maybe, since it was the industrialized nations which had to fight one another to maintain their stakes in the colonized parts of the world, to defend their lifelines for winning global hegemony. In this century, two world wars literally destroyed the industrialized nations (except for the USA) and took millions of human lives.

Thus, to secure peace, or at least to avoid war, became the number one task in the postwar world. The disaster of two atomic bombings made this task even more imperative. The greater the tragedy was, the stronger the determination of nations and peoples became to avoid a third world war.

The antinuclear movement arose in Japan and elsewhere, with the USA as the main target of criticism. As the only nation in the world to have suffered nuclear holocaust, Japan took leadership in the building of a mass-based peace and anti-nuclear movement.

Since the possibility of a major conflict leading to world war was seen in terms of East-West tension (actually USA-USSR confrontation), efforts were made, mainly at the U.N. level, to ease this tension. Even with no military conflict between the two superpowers, the Cold War persisted and intensified.

Meanwhile, advances in nuclear weaponry made it almost impossible to think of the possibility of a third world war, for it could mean the total destruction of humankind. With such an awesome deterrent, the world has survived 38 years since the last world war.

In contrast to the relative peace enjoy-

ed by the industrial nations, the Third World became a battlefield, with a number of limited wars being fought in the postwar period. Some of these wars were fought by nations still under the control of big powers or former colonial masters — the wars in Algeria and Vietnam, to name just two. Some wars were substitutive wars, representing the interests of the superpowers.

Thus, Third World countries have become major purchasers of superpower-produced weapons. "Three-quarters of the international arms trade now involves Third World recipients.... The arms trade with the Third World reached about \$14 billion by 1978, a threefold real increase since 1970. Between 1974 and 1978 it was accelerating at an average of 25 percent per year." ("Militarism," WCC, 1980)

Asian politics today may be characterized by such shorthand terms as 'development dictatorship,' 'techno-fascism,' and 'repressive developmentalist regimes.' Whatever the terminology, the essential element has been the spread of militarization in most Asian countries. Potential "enemies" to national security have been seen as internal, external, or both. In any case, the fact is that Asian governments are major buyers of weapons from the industrialized nations.

Even repression and torture in various forms now seems to be commonplace in much of the Third World. The wholesale killing of hundreds of thousands in Indonesia in 1965, repeated mass slaughter in Cambodia, salvaging and hamletting in the Philippines, the Kwanju massacre in South Korea — all these and more have taken place in the context of accelerating militarization in Asian countries.

While militarization has spread across most of Asia, Japan has enjoyed relative peace since the last war, thanks to its Peace Constitution and to the "U.S. military umbrella." The peace movement and the Peace Constitution have, it is true, acted as a brake on the remilitarization of Japan. Underneath Japan's seeming peace, however, there has occurred a steady build-up of military power, along with the resurgence of



*Peace in the Asian Context....con't.*

militarist values and political groups.

The postwar demilitarization of the early Occupation years was abruptly reversed with the outbreak of the Korean War. In 1950 the National Police Reserve was formed by order of General MacArthur, and in 1954 it was reorganized as the Self-Defense Forces, which since have developed into the seventh most powerful military force in the world.

How has the peace movement responded to this situation? The Japanese peace movement has been largely motivated by the fact that Japan was the first and only nation to suffer atomic bombings. Yet the movement has two weaknesses. First, the antibomb movement was based largely on a "victim consciousness," despite the fact that, in waging its wars, Japan had victimized millions of Asians. Second, the movement has been greatly influenced by political parties with their ideological differences, so that the movement's unity was often disrupted by highly charged events (such as China's nuclear experiment).

To put it more bluntly, the peace issue seems to have become the luxury of the industrialized nations, including Japan. Wartime tragedy is, for the majority of people enjoying peace and affluence, something to be tucked away in memory. Yet that peace and affluence are enjoyed at the cost of heavy sacrifices for other Asians. True, millions of Japanese signed peace appeals and participated in the antinuclear movements of 1982. But when the festival was over, everything became quiet again.

To grasp the peace issue in Japan only from the antinuclear angle is too partial. Japan's military position is contained within the Japan-U.S. Security Treaty; thus, Japan has a particular place in U.S. global strategy, as do the Philippines, South Korea, and other U.S. allies. Unless the Japanese peace movement has, in addition to its antinuclear stance, an equally strong stance against all wars, including limited wars, and against all war-oriented strategies, including that maintained with the U.S., then its peace concern is more than the

luxury kind which is the monopoly of the First World. And the movement will be so viewed by the Third World.

The weakness of the peace movement in Japan can, in fact, be ascribed to its lack of an Asian perspective. The textbook issue that erupted last year warned us that for Asian peoples, Japan's presence in Asia is still seen as a threat to their sense of peace — not least because many repressive governments in Asia are supported by large amounts of Japanese aid.

The Japanese peace movement, then, must deal seriously with the remilitarization of Japan. There are actually many local movements that have been trying to counter the remilitarization trend. To name a few:

The struggle of antiwar landowners in Okinawa.

The citizens' league against military tanks in Sagami-hara.

The citizens' movement against the nuclear aircraft carrier (*Midway*) in Yokosuka.

The movement against military expenditures (refusal to pay war taxes).

The housewives' and farmers' movement against a military base on Mt. Fuji.

Various court cases challenging the legality of the Self-Defense Forces.

The movement against nationalization of Yasukuni Shrine (enshrining war dead).

The Minoo housewives' court struggle against memorializing the war dead.

A Christian wife's struggle to reject enshrinement of the soul of her deceased husband (a former SDF member).

And what of the Christian churches? In some of these and other movements, some churches and some individual Christians have been involved. Participation has, however, been limited, sporadic, and rarely in leadership roles. The Japanese churches should take these people's movements more seriously when building a strategy for peace in the present context of Japan and Asia.

Along the pathway to integrity lies new strength, for the peace movement and the churches; and both are to be found in the Asian context.

— KURATA Masahiko



## Special Report:

### ASAHI SYMPOSIUM ON "ACHIEVING NUCLEAR DISARMAMENT"

A three-day symposium on "Achieving Nuclear Disarmament," sponsored by the vernacular *Asahi Shimbun* and the English-language *Asahi Evening News*, was held March 29-31 in Tokyo. The *Asahi* newspapers reportedly have a daily circulation well over seven million.

The symposium had five panelists from Japan and five from outside Japan, all from countries not producing nuclear weapons. The program consisted of five main sessions on the following topics:

1. The Present Nuclear Arms Situation and USA-USSR Responsibility
2. The Nuclear Arms Race and the World Economy
3. Historical Perspectives on Nuclear Disarmament
4. Barriers to Nuclear Disarmament
5. The Role of Non-nuclear Nations in Achieving Nuclear Disarmament

At each session, one principal speaker from and another from outside Japan made presentations, on which the remaining eight panelists made comments. The floor was then opened to discussion and reaction by the attending audience. At the opening meeting the 350 audience participants wrote questions and points for discussion from which the moderator, KISHIDA Junnosuke, an *Asahi* editor, chose the best. Active audience participation made for a lively and useful interchange.

The belief that nuclear arms are absolutely evil was pervasive among symposium participants. Among the panelists a dominant emphasis was that public opinion and popular movements have a major role to play in achieving nuclear disarmament.

Kurt WALDHEIM, former United Nations General Secretary, and Alfonso GARCIA-ROBLES, Mexican delegate to the Geneva Disarmament Conference and a Nobel Peace Prize recipient, concurred in urging worldwide mobilization of public opinion to renounce the present nuclear deterrence system. NISHIBORI Masahiro, former Japanese Ambassador to the United Nations, stressed the need for people, working through democratic processes, to form political groups that get directly involved in nuclear disarmament efforts.

Erhard EPPLER, former West German Minister for Economic Cooperation, indicated that with a strengthened movement in West Germany there would come a stronger movement against nuclear arms in East Germany. It is, he held, the responsibility of democratic societies to take the lead in creating a nuclear-free environment. At the same time, it is important that the closed communist societies be opened up so that there, too, public opinion against nuclear arms can become strong and operative.

Former Japanese Prime Minister FUKUDA Takeo noted that the advanced economies are now in their worst condition since World War II. The developing economies are even worse off, and over 20 countries are virtually bankrupt. From the experience of the 1930s we know that economic disorder is the enemy of peace, for it breeds political unrest that, in turn, leads to military tragedy. The greatest barrier to recovery of the world economy, said Fukuda, is high interest rates; and the chief cause of high interest rates is swollen military budgets. Drastic reduction of military burdens would not only apply brakes to the arms race but also rejuvenate flagging economies, especially in the developing countries. With its peace constitution, Japan has avoided becoming a military superpower and has maintained its security by trusting in the good judgment of other countries. We must, he said, hold firmly to this course and do our best to achieve global arms reductions. Fukuda was challenged from the floor, that the policies of the incumbent Nakasone Cabinet go against the cause of peace. He replied that such an assessment is only transitional.



The relation of economic factors to the arms race and to disarmament was repeatedly noted. Arms budgets worldwide at present are 6% of total world GNP, and some say this is not unduly large. But the effect is definitely large, as U.S. high interest rates attest. Moreover, the arms race's enormous consumption of global resources commits millions in less developed countries to actual or living death due to poverty, pollution, suppression, and other spin-off effects.

These losses in life and economy can continue only because some, though few in number, gain so much from the arms race — the generals, the arms industries, the R&D agencies; in short, the military-industrial complex. Arms are a major world trade commodity, but the profits go to only a tiny minority of world society. That the arms race is a serious depressant on world economy is quite clear. Erhard Eppler put it more strongly: "The arms race is undeclared war on the South [less-developed countries]." Should the day come when, with the world economy already at its upper limits, the arms race also reaches its upper limits, then the time of all-out war may have also arrived.

Of course, a collapsing world economy is not the only reason that nuclear arms can no longer be tolerated. A more fundamental reason is that our lives and livelihood, indeed, the future of the human race, is faced with possible final collapse. In the present no-trust, hair-trigger world situation, nuclear arms have been exposed as absolutely evil, as the symposium stressed many times. That something must be done to reverse the arms race toward nuclear extinction was made eminently clear, and several panelists offered concrete proposals for reducing and eliminating nuclear arms (Garcia-Robles urged a complete ban on nuclear tests, a nuclear freeze, renunciation of first-strike options, disarmament negotiations, and nuclear-free zones, for starters). Specific steps are urgently needed. The question is: What prevents them from being taken?

Among barriers, the nearly unstoppable momentum of military establishments and their elites has been noted. Ideological polarization that thrives on denunciation of an adversary is, of course, another barrier, along with deep-rooted fear of betrayal and submission to "totalitarian forces." But the one barrier that the panelists kept coming back to is the *lack of political will* to initiate and carry through disarmament. Physicist TOYODA Toshiyuki pointed out that technological means for monitoring and verifying compliance with disarmament agreements are already available. He urged that responsibility for monitor-verification be in the hands of unaligned non-nuclear nations (nuclear powers would not trust each other). Nuclear-knowledgeable nations like Japan should stay free of entanglements that would disqualify them for this vital role. Not technical means, said the symposium, but political will is sorely lacking today. Polarized, profiteering elites are not likely to change their ways any time soon; it is the people, with everything to lose and so much to gain, who must find effective ways to demand and secure nuclear disarmament, while there is still time.

Peace education, then, is a first priority. Frank BLACKABY, British economist who heads the Stockholm International Peace Research Institute, urged worldwide showings of films of the Hiroshima and Nagasaki experiences, to let the world know of the horrors of nuclear war and thus the absurdity of the nuclear arms race. The need to be well informed about the realities of nuclear arms includes, of course, the high economic, social, and political costs imposed by the arms race, and thus of the injustices it causes. Peace education, in fact, extends to the kind of "conversion" that prevents millions of people on one side from targetting millions of others for instant annihilation as "enemies," and sees them rather as human beings.

The world is currently overwhelmed by pessimism in the face of nuclear peril. This symposium succeeded in creating an air of optimism about the possibility of ridding the world of nuclear arms. A full report in Japanese is available in the May 25, 1983, special issue of the *Asahi Journal*.

—JCAN staff



## JOINT CATHOLIC-PROTESTANT PRAYER MEETINGS BEAR FRUIT

On May 30 last year, 1,000 Catholics and Protestants joined in their first "Gathering to Pray for Peace and Oppose Nuclear Weapons." Attention focused on peoples who suffer various nuclear abuses: the A-bomb victims of Hiroshima and Nagasaki; Pacific islanders victimized by American and French nuclear tests; people in Canada, the USA, and Australia who are deprived of lands and livelihood by uranium mining operations. And the prayers embraced us in Japan who, uninformed and uncaring, are part of the global system that perpetrates nuclear abuses. (The prayer in the adjacent column is one part of those offered at this first gathering.)

Last year's main speaker was the Rev. Felix Laoch, a Jesuit and the only native priest in the Republic of Belau. We had asked him to speak of the Pacific islanders' anger toward nuclear testing in the Pacific region and toward the Japanese government's plan to dump nuclear wastes in the Pacific Ocean. Fr. Laoch spoke, rather, of the beauties of the Pacific sky and fish swimming in the coral seas, and of the blessing of living in harmony with nature. Not rage, but gracious, gentle words — from this we realized that modern technological society is but a house built foolishly on sand.

A like sensitivity prevailed at the second Gathering of Christians to Pray for Peace and Oppose Nuclear Weapons held on June 19 this year, with Mr. Shorty O'Neill, an Australian aborigine, as the main speaker. Reflecting the aborigines' deep respect for nature, he spoke not only of the violations of his people's lands by uranium mining, but also of the larger threat to the whole world by nuclear contamination and destruction.

From each of these gatherings were born new endeavors for peace. Non-Japanese participants at last year's gathering included some who felt the need to do two things: gain strength and insight for peacemaking through prayer, study, and fellowship; and, when possible, provide peace education opportunities

for other non-Japanese in the Tokyo area. In addition to study of some basic peace materials during the past year, this group, called Peacemakers, has viewed and discussed a number of antinuclear films, especially those dealing with Hiroshima and Nagasaki. In November of this year, the Peacemakers Fellowship plans to hold a film festival open to the public, with peace materials on display.

Following this year's gathering, and beginning in July, a monthly symposium on nuclear problems was formed, in response to many participants' desire to become better informed about nuclear issues (this group uses Japanese; the above Peacemakers Fellowship, mainly English). Planned as a forum for interested Christians and scientists to probe nuclear questions, the symposium will deal with a wide range of problems such as Christian responsibility in nuclear issues, dangers of nuclear generating plants, and energy alternates in a non-nuclear future.

—John KANZAKI

*Remembering the peoples of the South Pacific fishing grounds near Muroroa, where France has conducted 89 nuclear tests;*

*remembering the Pacific islanders who live in areas targetted for nuclear waste dumping by the Japanese government;*

*remembering the victims of the atomic bombings of Hiroshima and Nagasaki, including Koreans, north and south, as well as workers in nuclear plants and all others victimized by radiation; and, remembering peoples in Canada, the USA, and Australia who are deprived of lands and livelihood by uranium mining operations;*

*let us pray.*

*"O God, we pray for the peoples of Asia, Africa, and the Pacific region. We confess that our own economic progress has imposed on them many sacrifices, economic and military. Makes us poor, O Lord, and teach us that is the way to receive Your blessing. Then lead us along the way of life shared fully with the peoples of Asia, Africa, and the Pacific region."*



## JAPAN EVANGELICAL LUTHERAN CHURCH LAUNCHES PEACE INITIATIVES

The Japan Evangelical Lutheran Church in recent years has launched a number of initiatives to advance the cause of peace and to oppose nuclear arms. The JELC has 139 congregations and over 8,000 active communicants (1983 Christian Yearbook).

Some of the church's efforts are directed overseas. Through the worldwide network of the Lutheran family, films portraying the realities of Hiroshima and Nagasaki have been widely distributed; and materials on the atomic bombings have been sent to various international conferences.

To initiate and carry out peace and antinuclear activities, strenuous efforts have been made to awaken and motivate the local churches and members, urging them to become informed witnesses to God's will for peace on this earth.

While all JELC synods have actively promoted peace education, the JELC's Western Japan Synod, which includes Hiroshima City, has been particularly active through its Committee for Peace and Abolition of Nuclear Arms. This committee also cooperates with various citizens' movements.

In the Hiroshima Peace Seminar, planned by the Western Synod's peace committee and held May 3-5 this year, 39 participants from all over Japan met to study biblical foundations of peace. The seminar was chaired by Japan Lutheran Theological Seminary president KIYOSHIGE Naohiro and Professor SATAKE Akira of Hiroshima University.

The keynote address was given by Professor KURINO Otori, director of Hiroshima University's Institute of Peace Science (founded in 1975 to conduct comprehensive research on peace problems). Among other vital points, he insisted, "Peace must not be grasped only in terms of nuclear threat; we must also see peace in its structural relations to the many problems rooted in the North-South issue."

Speaking of the current crisis, the Rev. MATSUKI Suguru, chairperson of the Western Synod's peace committee, appealed to the seminar participants: "Today, with the growing danger of a nuclear first strike, we must not see the Hiroshima experience solely in quantitative terms — number of dead, number of injured, and so on. It is even more important to understand and share with others the true human dimensions of that experience. With that in mind, our committee is planning to issue a collection of testimonies by A-bomb survivors." And further, as to the church's role, he said: "A major cause of the arms race is the disabling distrust between East and West. Through the network of our churches, we must work to overcome this distrust through reconciliation."

. . . . .

STRATEGIC ARMS REDUCTION TALKS reopened June 8 in Geneva with a bewildering array of problems: numbers of bombers, submarines, missiles, warheads, plus megatonnage; reliability, range, precision, and propellants (liquid vs. solid fuels) of delivery systems. Current force levels as talks resume:

### *Intercontinental ballistic missiles:*

<u>USSR</u>	<u>USA</u>
SS-11....520	Titan 2.....52
SS-13....60	Minuteman 2...450
SS-17....150	Minuteman 3...550
SS-18....308	TOTAL.....1,052
SS-19....360	
TOTAL..1,398	

### *Submarine-launched ballistic missiles:*

<u>USSR</u>	<u>USA</u>
SS-N-5....18	Poseidon C-3..320
SS-N-6...374	Trident C-4...200
SS-N-8...290	TOTAL.....520
SS-NX-17..12	
SS-N-18..256	
TOTAL....950	

### *Bombers:*

<u>USSR</u>	<u>USA</u>
Mya-4 "Bison"..56	B-52 347
Tu-95 "Bear"..100	
TOTAL.....156	

Source: Asahi Evening News, 27 June '83



## WAYS OF WORKING FOR PEACE

- A Report from Okinawa

On a recent trip to South Korea, I was told that some 400 political prisoners are currently in jail. I asked a church member how many of them are Christians, and the reply was: "I don't know. We don't make that distinction. We only want to know how many are in prison because of their activities for peace and human rights." The reply impressed me deeply, for a similar attitude is found in Okinawa.

Summer always brings out the tourist agency posters with beautifully tanned girls striking various poses on lovely beaches and beckoning, "Welcome to Okinawa." Each year some two million tourists see the posters and come to enjoy the beaches and get a good tan before leaving. Most of them, unfortunately, never see the raw realities beneath the commercialized surface. They learn nothing of how Okinawa has never got out of the postwar condition and, worse, is now caught up in a new stage of war preparations.

The continuing postwar condition of Okinawa was made clear in a June 21, 1982, story in the vernacular *Okinawa Times* about a buried but undetonated bomb, struck during sewage line work, that exploded next to St. Matthew's Kindergarten in Oroku. The explosion, on March 2, 1974, killed four and injured 34 persons. Nearby houses were destroyed. In is in this context that we work for peace in Okinawa.

The Japan-U.S. Security Treaty permits U.S. Forces to maintain bases in Japan, most of which are in Okinawa. One of these is Camp Hansen, a U.S. marine base in central Okinawa; it has two tracts of land, separated by a public road. Once a month the road is closed while firing practice is done across it between the two camp sites. Local citizens have protested to Japan's Defense Agency, but to no avail (The Agency says: "We can't tell them not to practice"). The disruption of and danger to local residents' lives continues, as does local resentment.

Five years ago, seven young persons were arrested under the Special Criminal Law (for protecting U.S. bases) for entering the firing practice range in an effort to end the physical and psychological burdens imposed by this practice. As the Socialist Party-backed peace organization (Okinawa Gensuikyo) would support only four of the seven in their court cases, a citizens' group was formed to help all seven, and I am working with this group. The seven are now appealing suspended sentences.

Another peace activity I participate in is refusal to pay war-related taxes. About 5% of annual tax revenues goes to military uses. Though refusal to pay taxes is unlawful, some 300 Okinawans are participating in this movement.

A third activity in which I am engaged is a survey of war memorial monuments and markers erected in Okinawa. Of 15 monuments put up in the 1950s, all but one were erected by Okinawans, and the inscriptions include no words of praise for war. But of 67 markers erected in the 1960s, 42 (62%) were put up by persons or groups on the main island of Japan; 30 of these bear inscriptions glorifying war. The 1960s coincided with the peak growth of Japan's economy and with the beginning of the remilitarization of Japan in cooperation with the U.S.

The survey of monuments and markers is still in process, but so far we have learned at least four things. First, there is little understanding of how useless the loss of life in war really was. Second, there is simply no protest, judgment, or rage toward the government and state that plunged so many young men into useless death on the battlefield. Third, no effort is made to learn what happened to Okinawa before, during, and after the war. Finally, no inscriptions include even a word about the criminality of the war in which so many people were sacrificed.

In the southern part of Okinawa, the Okinawa Prefectural Peace Memorial Museum was built five or six years ago. Originally intended as a military memo-

-continued on page 11



## BREAKING THROUGH THE BARRIERS TO PEACE

- A Christian Witness

"The bedrock of my participation, as one Christian, in the peace movement is a basic reassessment of Japan's record in the Fifteen-year War [1931-45] and of our own responsibility during those years. Those of us living today must open our eyes to the realities of present-day society and ask the tough questions. Our peace efforts do not stop at rejecting nuclear arms — the nuclear threat is our focal point from which contemporary civilization, thought, and lifestyles are negated so that we can live our lives as we should."

"The Constitution of the Commonwealth of Virginia in 1876 declared that equality, liberty, and independence are fundamental human rights, the contractual basis of human society, and these rights cannot be denied. When we address our government, we must say that this is where we stand, this is how we shall live. At present, disarmament seems to be a very distant goal; but it is directly tied to these basic human rights."

"Today, the hibakusha [A-bomb survivors] are the only ones who can witness with their very bodies to the absurdity and evil of nuclear arms. Japan, then — because it is the home of the hibakusha — has a great responsibility to the whole world."

"In 1981, when the Pope visited Japan, I was deeply moved by an incident that occurred as a kind of sideshow, so to

speaking, of the TV coverage of his visit. The TV camera zoomed in on a small, elderly woman, a hibakusha, who was vice-principal of a Catholic school. The bombing, she said, caused her much suffering; but by grace she was still alive and able to work. The camera then shifted to show Col. Tibbets, pilot of the *Enola Gay* that dropped the atomic bomb on Hiroshima. 'I did what was right,' said he, and would do so again in the same situation.' The TV camera moved back to the elderly woman, who said softly, 'Like me, he too was a victim of war.'

Director Takahashi of the Hiroshima Peace Memorial Museum, reports, 'We have in the past sent many letters to Col. Tibbets, but never got a reply; but now, for the first time, he sent us a reply.' This elderly hibakusha had, with her human touch, broken through the barrier. For over thirty years, Tibbets had stuck firmly to his line, 'I did what was right.' It was his defense of his role in causing so much death and suffering — until this elderly woman sent out a lifeboat: 'He too was a victim of war.' If we stand with the hibakusha in their suffering, we too can find ways to break through the barriers to peace."

— SEKIYA Ayako, in "The Nuclear Age: Our Yearning for Peace," published by Fujin no Tomo Sha, Tokyo, 1983. Mrs. Sekiya is Vice-moderator of the NCCJ and chairs its Nuclear Problems Committee, president of the Tokyo YWCA, and former president of National YWCA.

### *Ways of Working for Peace....con't.*

rial, public criticism changed this to reflect wartime sacrifices. Nearby stands a memorial to Koreans; the inscription refers to "about 10,000 Koreans; some died in battle, some were slaughtered...." Of course, many Korean men were forced into military labor gangs, and many Korean women were forced to become army camp prostitutes. But many Koreans were in fact slaughtered, and there were Japanese who brutally killed them. This monument is extremely important to preserving a true perspective on the war.

On remote Kumejima Island, a monument was erected to "local citizens and Koreans who were murdered by the Emperor's troops." When the Ministry of Education ordered the deletion from textbooks of a reference to 800 Okinawans killed by imperial troops, many Okinawans protested vigorously.

When markers and monuments are erected to express our responsibility for the evils of war, the foundations should be in the depths of our hearts.

— TAIRA Osamu



## FIREPOWER TO DESTROY A WORLD . . . AND MORE

Each full page of *Japan Christian Activity News* has approximately 4,800 spaces for letters, numerals, punctuation marks, and whatnot (a,b,c,...1,2,3,.../;?#"%, etc.)

If filled from top to bottom and side to side, a single page would have approximately 6,000 typed spaces. Assuming this 6,000-item typed base permits the following exercise.

Let one typed space — say, a period-dot — stand for 3 megatons of nuclear firepower.

Imagine a single, isolated period-dot somewhere in the middle of the page. This represents ALL of the firepower of World War II (3 megatons).

All other typed spaces represent the firepower of existing nuclear weapons. That's 6,000 x 3, or 18,000 megatons — the equivalent of 6,000 World War IIs. The USA and USSR have about half each . . . .

Imagine just three typed spaces — enough to write the definite article "the." That represents the nuclear firepower on one Poseidon submarine (9 megatons), or enough to destroy 200 of the largest cities in the Soviet Union (or in the USA). The U.S. has 31 Poseidon submarines. (See p. 9 for other USA-USSR force levels.)

Imagine a cluster of eight typed spaces (the word "American" will do). That represents the nuclear firepower on a new Trident submarine (24 megatons), enough to destroy every major city in the Northern Hemisphere. The Soviets can match every level of destructive firepower . . . .

Place a large coin over any densely typed spot on a JCAN page. If it covers 50 typed spaces, that's enough nuclear firepower to destroy all large and medium-sized cities in the entire world . . . .

WHAT ARE YOU GOING TO DO WITH THE REST OF YOUR COINS?

— adapted from: *Friends Journal*, 1 Nov. 1982

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### Editorial Comment

This issue of JCAN makes unmistakably clear the connection between peace and justice. Targetting millions for possible nuclear annihilation and consigning millions to dehumanizing poverty and oppression stem from the same sickness of soul. But what about accidents?

Victims of injustice suffer only the "accident" of birth, of being born into the "wrong group." The systems of oppression and deprivation are consciously organized and operated. An accident leading to nuclear holocaust would be, rather, an accident of death. Can it happen?

U.S. Senator Mark Hatfield on September

24, 1982, reported that in 1979 alone there were 4,000 false alarms in the U.S. nuclear arms system; 147 were "critically serious" (meaning there was 15-20 minutes to call off nuclear war.) In the same year, 5,000 U.S. servicemen related to that system were dismissed for bad conduct (250 on drug counts). Are Soviet systems and servicemen safer?

On June 22, a 3-mm insect got into and jammed the electric circuits of a commuter train in Tokyo. Result: the doors wouldn't open, and 2,500 passengers and 4,000 waiting to board were delayed for twenty minutes, as were 17 other trains. A 3-mm insect. Could it happen this way?

— D. L. Swain, guest editor